

6800
The Cruelty and Tyranny of Popery.

A
S E R M O N

Preach'd before the Right Honourable the

Lord Mayor

AND

Aldermen of *London,*

AT THE

Cathedral Church of St. PAUL,

ON

Thursday the Fifth of November 1719.
K

By THOMAS KNAGGS, M.A.

Lecturer of St. Gyles in the Fields, and Chaplain to
the Right Honourable George Lord Bergevenny.

L O N D O N :

Printed for BERNARD LINTOT, between the
Two Temple-Gates. And Sold by James Roberts
in Warwick Lane. MDCCXX.

1060

THOROLD Mayor.

*Cur' prima tent' die Martis scil' x^o die Novembris 1719, Annoq; R. Regis Georgii Magna Britan-
nia, &c. Sexto.*

IT is ordered that the Thanks of this Court be given to the Reverend Mr. Knaggs for his Sermon Preached at the Cathedral Church of St. Paul, on *Thursday* the FIFTH of NOVEMBER instant (being the Anniversary Thanksgiving for the Deliverance from the GUN-POWDER TREASON) before the Lord Mayor, Aldermen, and Citizens of this City: And that he be desired to Print the same.



STRACEY.



To the Right Honourable
Sir George Thorold, Bar^t
Lord-Mayor
Of the City of London.

MY LORD,

I Think my self obliged to return
Thanks for the Honour your Lordship
did me, in supposing me worthy to
be employ'd in so publick a Service,
as that to which this Sermon relates. I
heartily wish it may do that Good I de-
sign'd it shou'd, and convince them that
heard it, that by the Wonderful Provi-
dence of God we have had several and
A 2 amazing

The Dedication.

amazing Deliverances from the Dangerous Attempts of Popery to Enslave us, and totally to Overthrow our Government, and bereave us of our Religion and Laws.

Our greatest Security under Heaven is the Protestant Succession, and long Live King GEORGE to Rule over Subjects Eminent for True Loyalty, as Your Lordship is known to be.

That this Famous City may be always happy in such a Lord Mayor, so steady to the Protestant Religion, and the Present Government, is the hearty Wish and Desire of

Your Lordships

most Obligated

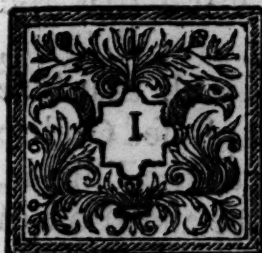
and Humble Servant,

THO. KNAGGS.



PSALM CXXIV. V. 5.

*But praised be the Lord, who hath not
given us over for a prey unto their
Teeth.*



IN all ages of the Church there
have been some particular days
set apart to be kept Festival;
and if any day may challeng-
our utmost Devotions in prai-
sing God for his Wonderful
Mercies, surely this may deserve not the least,
wherein he wrought *Two Great Deliverances*
for us, though at a great distance of Time,
upon the same *Day*.

Ever since the *Happy Reformation* from the
Tyrannous Yoak of Popish Superstitions, our
Church and State have been incontinently pursu'd
by our *Romish* Adversaries, with a Design either
utterly to ruinate, or at least subdue us to their
former *Tyranny* and *Oppression*.

What else meant those many Projects and
Ma-

Machinations contriv'd against the *Sacred Person* of Queen *Elizabeth* and her Government, whose Name was no less *Terrible* among her *Enemies*, than *Illustrious* amongst her *Neighbours* and *Allies*?

The Kings of the Earth assembled together, and the Princes took Counsel against her; and so zealous was Pope *Pius Quintus* against her, that he offer'd his *Person* and all his *Patrimony* to compass her Destruction; but God was known in her Palaces as a sure refuge, by whose mighty Protection she was continually preserv'd, dy'd in a good Old Age, and was carried unto the Grave as *Job* speaks, * *like a shock of Corn in the appointed season*.

Well might we then have fear'd that the Life and Soul of the Kingdom, true *Religion*, *Faith* and the *Gospel* had Dy'd with that *Wise* and *Magnanimous Queen*; but it pleas'd God to advance a † *Protestant* Successor to the Throne, which did so exasperate the Pope and those of his Perswasion, as to consult with *Hell* for the devising some Barbarous, Vile and Base attempts to overthrow his Royal Person and Dominions.

The summ of all their *Conspiracies* broke forth in one || *wicked, horrid and execrable Intent*, a Depth of Darkness, which to the utter Subversion of this Kingdom had as this day

* Chap. 5. 26.

† James the First.

Ingens, Atrox, Horridum facinus, &c. Barclai Orat. in Nov. 5.

day seen the Light, if the * *Lord God had not put his Hook into their Nose, and his Bridle into their Lips.*

A Plot so Barbarous, that Posterity will hardly think it true, when they shall hear or read of it, as a hard matter for a Man to perswade himself that the thoughts of so *Hel-lish* an Attempt cou'd ever have found any harbour in the Heart of any Men.

The wish of *Nero*, that *Rome* had but one Head which he might Cut off at one Blow, came far short to this *unparallel'd* Mischief contriv'd by those *Sons of Violence* the *Priests* and *Jesuits*, which was to Destroy and Cut off the Representatives of a whole Kingdom.

And had not *This Day* been set apart by *Act of Parliament* as a Memorial of our Miraculous Deliverance for it, the Generations to come might have suspected it to have been meerly Fabulous?

The parts of the Text are two, a *Blessing* Return'd for a *Blessing* Receiv'd.

The *Blessing* Receiv'd, though last in the order of the Words, is what I shall first speak of, and consider these two things, the *Matter* and the *Manner* of it. I begin with the *Matter* of it.

The Phrase is a *Metaphor*, wherein the *Prophet* sets forth the Cruelty of his Adversaries,
by

* *Isaiah* 27. 29.

by comparing them to some Ravenous Beasts Hunting after their Prey.

A Phrase very usual in the Scriptures; thus David speaking of some who reproach'd and despis'd him, said * *many Bulls have compass'd me, strong Bulls of Basan close me on every side; they gaped upon me with their mouths as a ravening and a roaring Lion.*

Job was a † Brother to Dragons and a companion to Owls; and the Prophet Ezekiel || dwelt among Scorpions. St. Paul § fought with Beasts at Ephesus after the manner of men. And when he was deliver'd from the Tyranny of Nero, he saith, ¶ God had deliver'd him from the mouth of the Lyon ‡. A roaring Lyon seeking after his prey, whom he may devour, is what St. Peter compares the Devil to: And all such are his Children as have the same greedy Appetite, are his Instruments, and advance his Kingdom.

Such as delight in Blood are compar'd to Lyons, Bulls, Bears, Wolves, Tygers, and such Savage Beasts, which Hunt and Devour other Creatures.

And well may the Plotters of this Day be resembled to such Beasts, for they did not only for-

* Psalm 22. 12, 13.

† Chap. 30. 29.

|| Chap. 10. 16.

§ 1 Cor. 15. 32.

¶ 2 Tim. 4. 17.

‡ 1 Cor. 15. 32.

forget the apprehension of a Deity, but even of common Humanity. Surely some of that Cruelty remain'd in them which *Romulus* the first Founder of *Rome* suck'd from the Breasts of that Wolf which Nurs'd him. † *Like a Lion that is greedy of his prey, or like a young Lyon, lurking in secret places.*

* *Cursed be their Wrath, for it was fierce, and their Rage, for it was cruel; and had their black Intentions and unheard of Treachery taken effect, we cou'd have expected no other Mercy than we shou'd do from a devouring Lyon, for they wou'd have swallowed us up quick, when they were so wrathfully displeased at us.* §

And that their *Mystery* of Iniquity might be more Secret, Fortunate, and Successful, this Unnatural Conspiracy was undertaken with Oaths, and confirm'd with the Holy Sacrament to put in Execution, and not to be discover'd.

Of this Nature was that of those fiery Zealots, who || *had bound themselves under an Oath to kill Paul.*

And such was *Catiline's*, who together with his *Adherents*, having Vow'd the Subversion of the *Roman Government*, confirm'd
B their

† Psal. 17. 12.

* Gen 49. 7.

§ *Lupi feritas, Canis rabies, Serpentis venenum.*

|| Acts 23. 14.

their Barbarous design with drinking each others Blood.

I cannot but think that if it had been foretold to any of the *Conspirators* of this Day, that they shou'd be the Author of this *Hellish* Invention, as *Hazael's* Cruelty was foretold by the *Prophet*; their own Consciences wou'd have return'd the same answer as he did, * *What is thy Servant a Dog, that he shou'd do this great thing?* It may be they had a License from their † *Lord God the Pope*, as the *Canonists* impiously style him: But herein the World may plainly see that he is none of *Christ's Vicar*.

Good God! What a strange Religion must that needs be, which teacheth the Professors of it to Stab, Poison, Murder, and Blow up into the Air, all such as differ from them in points of Worship?

Sure I am, the *Wisdom*, or *Religion*, which cometh from *Heaven*, hath nothing to do in designs of that *black* and *infernal* Nature, is made up of no such *Hellish* Ingredients, and as for *Bloody* Massacres, and *Tragical* Murders knows nothing of them, nor will have nothing to do with them.

It never was any Command nor Precept of the Holy *Jesus*, that Religion shou'd be founded in *Blood*, by *Sword* or *Scymitar*, or that the Christian Faith shou'd be propagated

* 2 K. 8. 12, 13.

† *Dominus Deus noster Papa.*

(7)
ted by *Fire* and *Faggot*, and open *Violences*
and *Assassinations*.

When the Two Disciples * call'd for *Fire*
from Heaven on the inhospitable *Samaritans*,
Christ told them *they knew not what Spirit*
they were of; intimating, that a cruel and re-
vengeful *Spirit* is directly contrary to the De-
sign and Temper of Christianity; and that
he came to *save*, and not *destroy* Men.

The difference of Religion which was be-
tween the *Jews* and *Samaritans*, was no War-
rant or Justification for such an implacable
Hatred and desperate Enmity, as violently to
assault, destroy, and persecute each other, e-
ven unto Death.

All such Zeal for God is rash, dangerous,
and misguided, and the Hot Motion of *James*
and *John*, tho' in Christ's own Quarrel, was
censur'd by Our Blessed Saviour, as coming
from an Uncharitable, Ignorant, Cruel, and
Revengeful *Spirit*; contrary to the calm and
gentle Institution of the Gospel, which
breaths out nothing so much as Universal
Love, Peace, and Good Will to all Mankind;
and he that desires *Fire from Heaven* upon the
worst of his Enemies, *knows not what man-
ner of Spirit he is of*.

Thus instead of that *Divine* and *God-like*
Nature Christ came on purpose to plant and
propagate in the World, such is the Doctrine
of the *Romish Church*, as expels Nature,

Humanity and Christian Principles, for promoting the *Papal* Authority, and helping forward the *Catholick* Cause.

And the *Popish* Laws, if *Papacy* was admitted, are so severe, and cruel against *Protestants*, as *Hereticks*, that the Process in their Courts against them doth not End with their Lives, but follows them beyond Death, to the ruin of their *Children* and *Posterity* after they are Dead, and lain many Years in the Grave.

The Admission of the *Papal* Authority wou'd reduce us to such sad Conditions as these. The *Lords* and *Commons*, as *Protestants*, wou'd be by Law debarr'd from Sitting in *Parliament*, *Noblemen* wou'd be Degraded from their *Nobility*, all Priviledge of *Peers* wou'd be lost, all *Honours* taken from them; and not only lose their *Nobility* themselves, but it wou'd be extended to their *Children*, and they render'd incapable of any *Relief*, *Favour*, *Help*, or *Counsel* from others, and all *Freeholders* incapable of either choosing, or being chosen to *Parliaments*.

All *Abbey* Lands wou'd be forfeited, and a *Popish* Prince draws upon himself the Curse and Excommunication of the *Church*, if upon a Years warning he doth not exterminate *Hereticks*; and himself stands *Excommunicate* by Law.

I confess a Toleration of other Religions hath been sometimes granted by *Catholick* Princes,

Princes, yet as soon as it was safe for them they contradicted what they pretended and seem'd (the better to compass their End) to establish. A *Popish* Prince is oblig'd by the Principles of his Profession, to *destroy our Laws, our Liberties, and our Religion, under pain of Eternal Damnation.*

When such a Prince is in Possession, all our Laws now in force will signify nothing at all, they are null'd and made void, and your *Estates* and *Lives* be at his Will and Pleasure.

Whatever hath been enacted by *Protestant* Parliaments, for the securing of our *Religion*, our *Laws* and *Liberties*, wou'd not be obliging; they are no more Laws, for being enacted by *Hereticks* they have no Authority, no Power, and will be superceeded by *Romish* Laws.

And such are her dangerous Principles, that *Garnet* and *Catesbie* (with respect to the *Plot* of this Day) gave their Opinion, that the *Innocent* may be *meritoriously kill'd* and slaughter'd with the *Guilty*, if it wou'd promote and carry on the *Catholick* Interest.

And therefore it might be *Meritorious* to Burn this Great and Ancient City, tho' both the Houses and Goods of some *Papists* were consum'd in the Flames, provided vast Numbers of *Protestants* were Ruin'd and Undone.

The

The Plot of this Day was call'd by Sir Everard Digby, the *Best Cause*, and the *Romish Kalendar* throng'd with *Saints and Martyrs*, for being engag'd in it.

Martyrs of Rome, but not the Martyrs of Christ, for it was not in His Cause they suffer'd *.

As for *Traytors* who have been fill'd with Heat and Raptures, to run into the Embraces of Death, who are punish'd for breaking the known Laws, and stand up for *Treasonable Practices* against the *Present Establishment*, their Sufferings are no Argument of their Righteousness, for they suffer not for the Truth, but against it.

Nor must those † *Magistrates* who have the Power of Death, are lawful Avengers of Evil, and to whom it belongs to repress by Punishments all such bold Criminals, that Innocency may be safe, defended, and secur'd: Such *Magistrates*, I say, must not be call'd *Persecutors*, whose Place and Office it is to punish the like Offenders.

St. Peter hath determin'd it, that to § *suffer as a Murderer, or as a Thief, or as an Evil doer, or as a Busy Body in other Mens Matters*, must be reckon'd Shame, Infamy, and Disgrace, not Joy, Comfort and Glory.

All

* *Causa non Passio facit Martyrem.* Aug. Epist. 61.

† *Is qui parcit Malis, nocet bonis.* *Pinquior Victima mactari Deo non potest quam homo sceleratus.*

§ 1 Pet. 4. 15, 16.

All House-Breakers, Shop-Lifters, Thiever, Robbers on the High-way, Cogners, and other Felonious Criminals who are justly punish'd, may pretend upon the same Account, a kind of Martyrdom, and expect to be Canoniz'd by their own notorious Party.

One of the Principal Gun-Powder Traytors, the Day he was Executed, being advis'd to repent of that Treacherous and Inhumane Action, thus reply'd; *That he was so far from counting it a Sin, that on the contrary, he was confident that Noble Design had so much of Merit in it, as wou'd be abundantly enough to make satisfaction for all the Sins of his whole Life.*

And * Coleman since that time saith, that the ruine of the Protestant Party was in a prosperous Condition, and was a thing so desirable, glorious, and so meritorious, that, if he had a Sea of Blood, and an hundred Lives, he wou'd lose them all to carry on the Design; and adds further, *If to effect this, it were necessary to destroy an hundred Heretical Kings, he wou'd do it.*

We have too many among us who seem to have forgot what Popery was, or do not consider what it is.

Believe me, the Canaanite is still in the Land; Blood-thirsty Men, whose feet are swift to shed Blood; and Popery is at this Day
what

* His Tryal.

what it always was, a *bloody Religion*, which teacheth the Persecution of *Protestants* with Fire and Sword, and other *inhumane Severities*.

Henry the Third and Fourth, Kings of France, were Stabb'd upon Suspicion of being thought Favourers of *Protestants*, and as such not fit to Live, and not worthy of the *Crown*. And the hardships of the *Reformed* in the *Palatinate* at this day are very well known.

A great Commander in the *Spanish Invasion* being taken and carry'd before the *Lords of the Council*, and upon Examination being ask'd, what meant those Whips of Cord and Wire wherewith their Ships were stor'd, thus answer'd, they intended, if they had prevail'd, to have Whipt *Hereticks* to Death. And being further ask'd, what they wou'd have done with the Young Children, reply'd, all above Seven Years old shou'd have gone the same way with their Fathers; the rest shou'd have liv'd, only we wou'd have Branded them in the Forehead with the Letter *L*, signifying *Lutheran*, and reserv'd them for perpetual Banishment.

Here was the right *Spirit of Popery*, and you may depend upon it, the same *Venom* is in Her still, totally to subvert our Government.

I mention this for no other end and purpose

pose but to † awake some Men from that Boldness and gross Stupidity, that Blindness and Delusion they are fallen into; and to convince them of their Folly and Indiscretion, by endeavouring to bring both themselves and others under the intollerable Tyranny of Popery, which made such Slaves and Vassals of our Fore-Fathers; and what we may expect from a Popish Successor, and seeing an Impostor impos'd on us.

Thus having spoken to the Matter of the Blessing received, I come

Secondly, To the Manner of it.

The Prophet did not say, that God had pluck'd Israel out of the hands of their Enemies, but that he had not given them; intimating that the Enemies of his Church and People have no Power to do them any Harm, until God first give them into their hands. As Christ told Pilate, * *Thou can'st have no power over me, unless it was given thee from above.* The Devils cou'd not enter into the § Herd of Swine until they asked Leave. * *How shall I curse where God hath bless'd?* saith Balaam.

When † David was in the Wilderness of
C Ziph,

† *Ut teipsum Serves, non expergisceris?* Horat. Epist.

2. ad Sol. L. 1:

* Jo. 19. 11.

§ Luke 8. 32.

* Numb. 23. 8.

† 1 Sam. 23. 14.

Ziph; Saul sought him every Day, but what was the Reason he found him not, God deliver'd Him not into his hand. And doubtless the Enemies which the Prophet speaks of in the Text, wanted neither Malice nor Power, if we look upon Second Causes; for what compares he himself to in respect of them, but an Innocent Lamb ready to be torn in Pieces by a Blood Thirsty Wolf? But the Lord gave Him not as a prey unto their Teeth.

How shou'd this abate the Insolency of the Merciless Persecutors of God's Church, to see they are not able to do them the least Injury without a Commission from Heaven? And how shou'd it animate and put Boldness and Courage into the hearts of all such who call themselves *Protestants*, when they consider, that tho' the *Romish* Faction bend their Bow, and prepare their Arrows upon the String, yet they cannot shoot so as to hurt the least of any of them, until the God of their Salvation first deliver them into their hands? It is now 114 Years since the first part of my Text was fulfill'd, that which most concerns us at this time, is the latter.

We have seen how God hath *Bless'd* us, let us now consider how we ought to *Bless* Him.

That the Deliverance of this Day may take a deeper Impression in our Hearts, let us a little weigh the Greatness of it; and because we use to prize Gods Blessings rather by want-
ing

ing than enjoying them, let us awhile suppose, that the *Treason* of this Day had seen the Light, what wou'd have been the Issue?

Sound Religion, which is the very Soul and Life of this Kingdom, had been abandon'd, *Faith* banish'd, and the *Gospel* of Christ thrust out of the Land.

The *Government*, the *Council*, the *Wisdom*, the *Strength*, the *Learning*, the *Justice* of the whole Land, the *Hope* of the *Protestant* Succession had been subverted and destroy'd; and in one Word, the *Flower* of the whole Kingdom had been cut off, and insensibly perish'd under the Desperate Rage and Bloody Fury of *Papists*.

O the Cries and Lamentations which wou'd have been heard at *Court*, in the *City* and *Country*, upon so great a piece of *Barbarous* Villany and *Trayterous* Treachery, when the Dismal Tydings had reach'd them, that the *Glory* of the Nobility, and the *Representative* Body of the Nation were Kill'd by Surprise, and sent up into the Air in Flames of Fire! *But praised be the Lord, the Snare was broken, and they were deliver'd*; and while the wicked Conspirators encourag'd themselves with a Successful Issue, God infatuated their Wisdom; and notwithstanding their great Secresy and Concealment, he confounded their cruel Devices, and blasted their impious and horrible project, even when all things were ready for Execution.

Curse not the King, no not in thy thought, and curse not the Rich in thy Bed-chamber, for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter, saith Solomon.

When this Kingdom was to be Invaded by the *Spanish Armado*, and all things prepar'd in readines, without suspicion of Danger in this Nation; now, said the Cardinal in Queen *Elizabeth's Days*, if God will but stand Neuter, all is our own. But the Lord did then discover Himself to be no Idle Spectator, reduc'd their Policy to Shame and Contempt, let loose the *Elements* to Blow and scatter them; insomuch that they became the Sport of the Wind and Waves, and at other times since hath display'd the Glory of his Vigilancy over this *British Isle*.

And therefore to set off our *Thankfulness* this Day for our Miraculous Deliverance, let it consist in these two necessary Qualifications.

First, In our *Piety* towards God. And Secondly, In *Charity* towards the Poor.

First, In our *Piety* towards God. When God had deliver'd *Israel* out of *Egypt*, * *Moses* Penn'd a Song of Thanksgiving unto the Lord, and so did † *Deborah* and *Barak*, for the over-

* Exod. 15. 1.

† Judg. 5. 2.

overtthrow of *Jabin* and *Sisera*. And when God had deliver'd *David* from the * *Lyons Mouth*, His Resolution was to declare His Name unto the Brethren, and in the † midst of the Congregation to praise the Lord.

And *Heathens* being deliver'd from an apparent Danger offer'd a Sacrifice.

Ovid in the Description of || *Deucalions* Flood, makes mention that He and His Wife did with all Imaginable Gratitude address to their Deities, as soon as the Waters fell, and themselves safe.

This is that which God requires of us, § *I will deliver thee, and thou shalt glorifie me.* God hath deliver'd us, let us therefore glorifie Him, He hath bless'd us, and it is our Duty this Day to bless Him.

And God be thank'd, we have those among us who praise the Lord for His Goodness, and declare the wonders, the marvellous things He hath done for us, whose Hearts, Tongues, and Lives, all agree in their Praises, and give Thanks, not of Custom, but Devotion.

When *Lycurgus* the *Lacedemonian* Lawgiver was ask'd, why He had made no Law to punish Ingratitude? thus reply'd, *I have left it to the Gods to punish*; intimating, that
no

* Psal. 22. 21, 22.

† 'Εν μέσῳ Ἑκκλησίας. LXX. In Medio Ecclesia. Lat.

|| Hic ubi Deucalion, &c. Lib. 1. Fab. 7. Metamor.

§ Psal. 50. 15.

no Law made by Man cou'd be severe enough to punish such Offenders.

What thou my Son Brutus? said *Cæsar* when he came to Stab Him, upon whom He had bestow'd so many Favours.

There are too many among us, who tho' God hath kept our Land like * *Gideon's Fleece*, dry, when our Neighbouring Countries have been Wet with the Blood of the Slain, and chastis'd with the Sword, yet will not open their Eyes to see the hand of God in our manifold *Successes*, *Victories*, *Mercies* and *Deliverances*, under the Conduct of the Indefatigable *Marlborough*, who had Conquest upon Conquest, and Victory upon Victory, in a course of uninterrupted Glory and Triumph.

Murmurers, and with the *Israelites* Expostulate with *Moses*, saying, † *Won'd God we had dy'd in Egypt, or wou'd God we had dy'd in the Wilderness*, preferring a *Slavish* Life, nay, a Grave in *Egypt* before *Liberty* in an exceeding good Land. And which was an Aggravation of their Sin, they § *provoked God at the Sea, even at the Red Sea, where their Miraculous Salvation was wrought.*

Secondly,

* Judges 6. 40.

† Numb. 40. 2. 7.

§ Psal. 106. 7.

Secondly, Your *Thankfulness* this Day ought to be set off in your *Charity* to the Poor.

When the Jews had that great and Signal Deliverance from the Rage and Malice of Proud *Haman*, they were not only to make it a * *Day of Feasting and Rejoicing*, but of sending *Portions* to one another, and *Gifts to the Poor*.

And in the time of *Nehemiah*, upon Days of Rejoicing and Thanksgiving, when they did || eat the *Fat*, and drink the *Sweet*, they sent *Portions* unto them for whom nothing is prepar'd.

It is very proper, that when you are *Blessing* God for Mercies, the Poor may bless you. Be ye merciful to them, as your *Heavenly Father* hath been to you.

To Conclude.

God hath bless'd us, with a Wife, Just, and Good King, and who hath not, since He came to the Crown, Justly provok'd any Mans Hatred or Ill Will. Our Hopes are fix'd upon Him; and our Expectations big and mighty, to live securely under His *Shadow*.

And the way, which leads to an *happy*, *long*, and *lasting* Settlement, is to lay aside
all

* *Esth.* 9. 22.

|| *Chap.* 8. 10.

all Groundless and Unreasonable Fears, all Needless Jealousies, all Unjust Apprehensions, and to live peaceably under His Government, who will maintain and support the Establish'd Church, as he hath Graciously promis'd so to do, and as a Lover of our Country, will by His Consummate Wisdom and Prudence, protect all His Faithful Subjects, in what they are most dearly concern'd.

We are in good Hands, and if we had our Wishes, we cannot be in better; and we surely have good Cause to think that God hath blest'd us exceedingly, and designs to make us behold Happy Days.

Away with all Divisions, Animosities, and Bitter Reproaches. Away with all Detraction, Calumny, Wranglings and Contentions, which Christianity condemns, and follow such things as make for Peace; and by Love, Charity, and Unanimity among our selves promote the Publick Good, and oblige one another by Concord, Amity and Peace †.

The Jews were a Divided People, had Factions and Divisions both in Church and State, and in that Posture they were when the Romans came and took away their Place.

The

† *Quod in Cantu est Harmonia, Id in Ecclesia est Concordia.* Aug. 1. 2. De Civ. Dei. c. 21.

The first Footing the *Turks* got in *Europe*, was by a Division and Dissention among the Princes of *Greece*.

And whilst our Predecessors the *Britains* were severally contending and quarrelling with one another, they were all overcome by a Common Enemy*.

The *Unity of the Citizens is the strongest Wall any City can have*; and I pray God all Quarrels may be taken up, and that a better Spirit for the future may be amongst us: That all unhappy Names and Distinctions may be quite laid aside, extinguish'd, and never more reviv'd; and that all Heats and Prejudices may be forgot and Buried in Oblivion; and that we be kind one to another; be of one Mind, and live in Peace, and Fight no longer against Providence.

And if *Unity* cou'd prevail among us, we might then expect to see our Country Flourish, our Nation grow great and Prosper, Trade Encourag'd by Land and Sea, and enjoy Plenty, to the Interest of the Publick, under the Government of the *Best of Kings*, who is so remarkable for His *Wisdom*, Pro-

D bity

* *Quæ Domus tam stabilis, quæ tam firma Civitas, quæ non odijs atque dissidijs funditus possit Everi?*

Concordia arētissimum atque optimum in Republica Colūmitatis vinculum. Aug. L. 2. de Civ. Dei. c. 21.

Ut sicut nil Civitati melius, quam Unio, Ita nihil periculosius, quam Divisio. Plato de Repub. L. 2. Epist. 5.

bity and *Justice*, that a great part of the World hath appeal'd to His *Arbitration*: And long may He flourish, and may the *Wishes* of His People fill his Sails with such a favourable Gale, as may Land Him safely upon *English Ground*.

And Honour the Memory of our late **Glorious Deliverer** KING WILLIAM, by whose great *Wisdom* and *Penetration* the GLORIOUS LEGACY, the Succession in THE PROTESTANT LINE was confirm'd to us; and whose chief Aim was the *Publick* Good, and the *Love* of our Country.

The late *Revolution* was a singular Blessing, for before it happen'd, the *Church of England* look'd with a deplorable Aspect, and Things had a Dismal View.

The Court was intoxicated with *Popery*, and the better to extirpate our *Holy Religion*, and *enslave* us, the *Nobility* and *Gentry* were to be corrupted in their *Morals*; and by Rule, taught *Atheism* and *Infidelity*, *Irreligion* and *Immorality*.

And for such Persons as fear'd God, and were seriously *Religious*, Care was taken to *Divide* them, to *rend* them to Pieces, and *set* them one against another.

Nothing cou'd have sav'd us but the *Hand* of God; nothing but that cou'd have secur'd to us and our *Posterity* the invaluable *Blessings* of our *Religion*, *Liberties*, and *Properties*; and whilst we are under this
Con-

Continuance and Gracious Influence of Heaven, what remains but that ye stand fast in the true Faith, into which you were Baptiz'd.

Your *Religion* is from above, and our *Church* in a flourishing Condition, under the Consummate Wisdom, and Just Administration of the *King*.

All the *Tythes* and *Perquisites* of the *Clergy* remain, are secur'd to them by *Law*, and who makes the least Step to any Alteration?

There are as many *Bishops* in the *Church* as us'd to be, our *Cathedrals* as *Lofty*, our *Parish Churches* as *Beautiful*, and our two Famous *Universities* are as furnish'd with great Numbers of *Learned Men*, as rich in their Endowments, *Encouragement* given, and *Learning* as much promoted as in former Reigns.

The *Church of England*, as it is by *Law Establish'd*, hath in all Respects great *Preheminence* in this Kingdom; and it is impossible she shou'd be trampled upon, without the Assistance of those who support *Arbitrary Power*, recommend *Tyranny*, and approve of them.

Our *Church*, God be thank'd, is safe, her Welfare observ'd, and the more she flourisheth, the more *Discontented* Incendiaries of desperate Opinions and Fortunes grin and shew their Teeth, and by Sly and

Odious Insinuations alarm the weaker sort, those of the smallest Capacity, the Thoughtless into a kind of Credulity, as if they were to be torn from the *Church*, and her true Interest.

A Practice *Factions* and *Seditious* in it self, to estrange and alienate the Peoples good Opinions, and dutiful Affections, from their Gracious Sovereign.

And it is not unworthy of your Observation, that those Men who *despis'd* Saul after he was anointed King, God calls them *the Children of Belial*, 1 Sam. 10. 27. but the Men, whose Hearts God had touch'd follow'd King Saul Home to Gibeah.

And I pray God to touch all our Hearts to follow His present Majesty in all his Glorious Undertakings.

When Samuel presented Saul, all the People shouted, and said, God save the King. And let us see him whom the Lord hath chosen to be our King, that He may long Reign over us, and let all the People with Duty and Loyalty Joyfully shout, and say, Amen, Amen.

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